

2/6
G O O D N E S

A N D M E R C I E,

L A Y D O P E N
I N A S E R M O N,

P R E A C H E D A T

' P A V L S - C R O S S E

O N T H E L A S T

O F J U N E.

1 6 2 2.

By Mr. ROBERT HARRIS, Pastour of the
Church of God at *Hanwell* in *Orford-shire*.

The second Edition, corrected, amended, and much
enlarged by the same Author.

G A L. 6. 10.

*As we haue therefore opportunitie, let vs doe good to all
men; especially to them that are of the household of Faith.*

L O N D O N,

Printed by *John Dawson* for *John Bartlet*; and are
to be sold at the golden Cup in the Gold-
smiths Rowe in Cheap-side.

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COPIES

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TO
THE RIGHT
VVORSHIPFULL,

Sir BAPTIST HICKS Justice

of Peace in *Middlesex,*

Grace and Peace.

RIGHT WORSHIPFULL;



Should much forget
my selfe, if (whilst I
presse others to Good-
nes and Mercy) I should
forget yours to my
natiue Country; there
you haue done good,

*Campden in
Gouc. sh. re.*

(to the house of God) not onely in out-
ward buildings and ornaments, but in set-
ling a Preacher, where before was none,

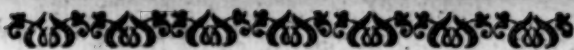
M. Lilly

and such a one as cannot easily be equalled
in eminency of gifts : There also, you haue
exercised (Mercy) in building such an *Almes-
house*, as that I know not what may be ad-
ded thereto, vnlesse hereafter, you shall see
cause to set over the blind and lame & deafe
(who are lesse able to repayre to, and pro-
fit by the publique Ministry) a more pri-
uate Teacher & Catechist. *Sir*, I thanke God,
I could never yet the Art of flattery, neither
will your Wisedome (if I know you) brooke
the trade. It sufficeth, that I haue in a line or
two recommended to others practice your
example ; and conveyed to posteritie, my
thankfulnesse, with your bountie. If God
make me able, I shall (haply) doe it here-
after in a better manner ; In the meane, I
beseech you to accept my present thanks,
wrapt vp in a dead Letter, and sicke Epi-
stle, and still continue to loue his Country,
who still rests

Hanwell in Oxen shire,
July 9. 1622.

*Your WORSHIPS in all
thankfulnesse and dutie ;*

ROBERT HARRIS;



To the Christian Reader.



ENTLE READER;

Vnderstand, that I was then Summoned to the Crosse, when I was not in case, either to Studie or to speake; the former straight, (when I could not be excu-

sed) forced me to a familiar and easie Text, the later to a brieife and short kind of speech, which carried with it an appearance of that, which I ever shund, Affectation and Obscuritie. It may be, thine Eye will conceiue me better then thine Eare, and therefore I yeelde to importunitie, and present my selfe to thy view, entreating two things of thee, 1. Charitie, 2. Conscience; Charitie towards the Printer, in case some faults (in my absence) escape him: towards me, in case so frequent quotations offend thee: my now practice agrees with my ancient Iudgement; at home, my people neither vnderstand nor desire tongues, and humane Authorities, and therefore I am sparing, on the other side, when I fall vpon an Auditorie that conceiues and receiues both, I vse both, as I see my advantage. All is thine if thou canst be content, and wilt adde Conscience

ence (the second thing) to Charitie. It grieues my
 soule to see the guise of many hearers : they desire novel-
 ties : When they haue heard, they iudge the man and his
 method, and then sit do wne, seldome practizing what is
 Preached. Reader, be not such an hearer, least thou copen
 thy selfe, Iames 1. 22. thou here seest, that if thou be
 of God, and Gods goodnesse, and speciall mercy shali be
 thine, thou must be good, and doe good, be mercifull and
 shew mercie, the times require this, the Lord expects
 this, our vnthankfulnes and vnfruitfulnes bath welmost
 vndone vs, if we, who haue more peace in the State,
 more Preaching in the Church, then any other knowne
 Nation vnder heaven, be not more fruitfull and abun-
 dant in goodnes, then other people, our light will be turned
 into darknes, our Sunne into blood : what shall I say ? or
 to whom shall I turne my selfe ? we call til we are hoarse,
 we speake till we spit forth our lungs, yet will not the
 Sonnes of Men heare vs, they will not heare, I say with
 teares they will not heare, we can doe no good : O Lord
 perswade Iaphet, for we cannot, and be mercifull to
 this barren Countrey : Reader, I leaue thee, adding to
 the Martyrs, Pray, pray, pray, Worke, worke, worke.

Fox his
 Martyrol.
 &c.

Thine in the Lord;

ROB: HARRIS.

In this *Psalm*, we have

1. A *dutie, Thankfulness*, described from its common nature, *Confession*.

2 Arguments, from the object of our prayers, *God*, considered

1. In himselfe.

1. In his simple being, *Ishvab*, vers. 1.

2. In his second being, *viz.* his properties, reduced to

1. Graciousnes.

1. Simply good.

2. Respectively mercifull.

2. Greatnesse.

1. Power is His, vers. 2.

2. Dominio is His, vers. 3.

3. In his works delivered

1. In general, they are all wonderfull, vers. 4.

1. Such as concerne the whole world.

Creation in the parts thereof, vers. 5. 6. 7.

Perservation and government, vers. 8. 9.

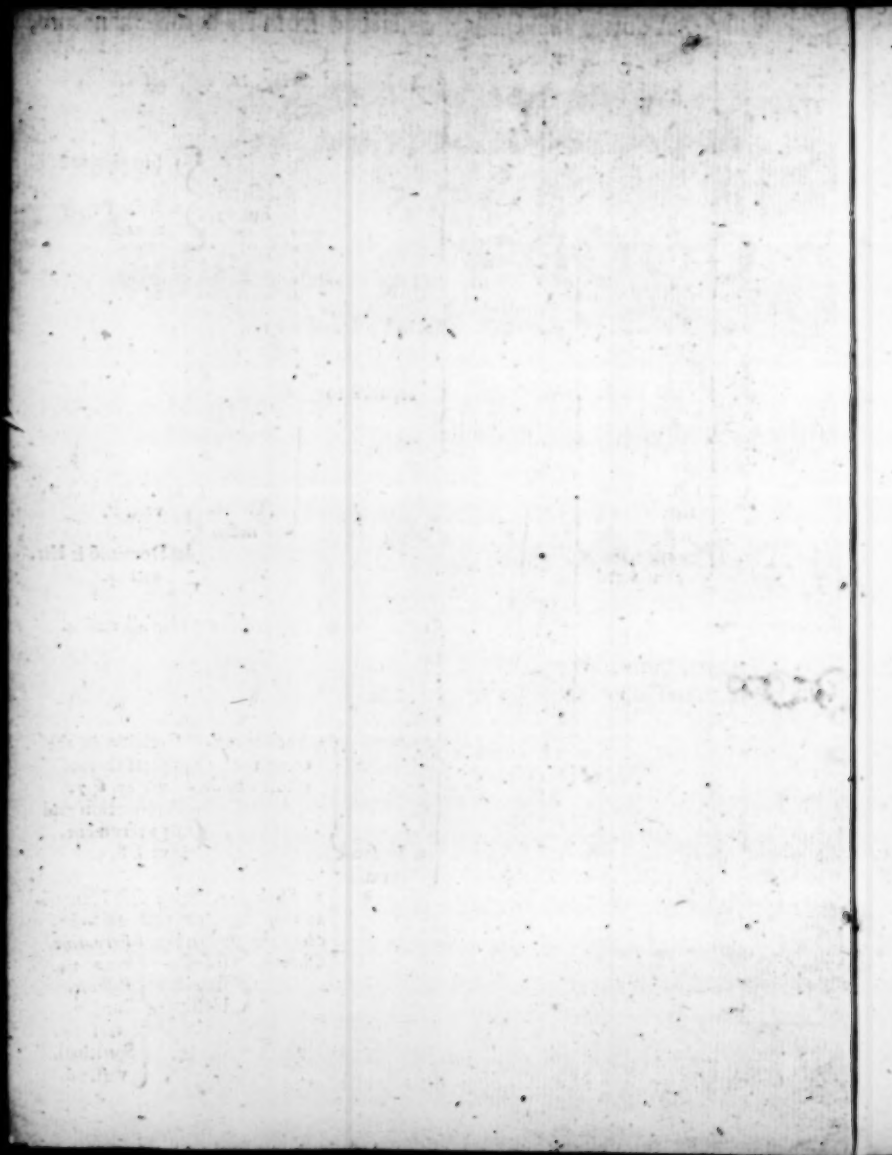
2. In speciall,

2. Such as concerne the Church.

1. In her first Plantation vers. 10. — 23.

2. In her settled estate, her blessings.

Private. v. 23. 24.
Positive.
Earthly, vers. 25.
Spiritual, vers. 26.





GODS GOODNES AND MERCIE:

Layd open in a Sermon at *Pauls-*
Crosse, on the last of *June*. 1622.

PSALM. 136. VERS. 1.

*Praise yee the Lord, because He is good; for
his Mercie endureth for ever, &c.*



His Psalm cleares it selfe,
and therefore a Title needeth
nor, it answers all occasions:
and therefore the Arguments are
generall, it was sung by course,
and therefore the burthen is
still the same. In it we have
a Dutie pressed, and Arguments
pressing: the Dutie is thankfulnessse,
delivered from its common nature;
Confession: (our praises are but
acknowledgments of Gods excellencies.)
The Arguments are drawne from the
Object of our

B

pray-

Ordinary, as
1 *Chro.* 16. 41.
Extraordinary,
1 *Chro.* 7.
et 20. Chap.

*Vt in ode
discipulis.*

prayſes; God, conſidered firſt in himſelfe; Secondly, in his Workes: in himſelfe conſidered, He is apprehended by a firſt and ſecond Act of our vnderſtanding; Firſt, in his moſt ſimple being (confeſſe to *Iehovah*.) Secondly, in his ſecond being, (to ſpeake as we conceiue things) in his properties.

Theſe mentioned here and els-where, as *Exodus* 34. &c. are; firſt, *Gratiouſneſſe*; Secondly, *Greatneſſe*; for the firſt, he is firſt ſimply (*Good*) and then in a reſpect (*Merciſull*,) for the ſecond, His is Power, He is (*Gods of Gods*) Gods in the Plurall, becauſe all powers are His, (*God of Gods*) in an Hebrew ſuperlative, becauſe he is farre aboue all Gods, whether ſo reputed or deputed; that great, that ſtrong God, as *Mofes* expounds the phraſe. *Deut* 10. 7.

Next, Kingdome is His: He is (*Lords of Lords*) in the ſame ſenſe, that is, the Monarch and Emperour of Princes and States; now if Power be His, and Kingdome His, Glory is His alſo, therefore *ἡ γλῶσση* confeſſe it, ſayth the *Psalmiſt*: This is the firſt Argument from Gods bleſſed ſelfe; the ſecond, from his Workes, we leave for haſte, &c.

Of the Action (*Confeſſe*,) the Obiect (*Iehovah*) ſome-thing at home. *Goodneſſe* and *Mercie*, offer themſelues next; and firſt, *Goodneſſe*, as the more generall, and the ground of *Mercie*.

God is good. This Point is plaine, a principle not needing Prooſe; there be (ſayth Nature in the Philoſopher) ſome confeſſed goods; of theſe, God is the chiefe, nay all theſe in one, like an abſolute Pearle, that containes all beauties in it ſelfe, no *Marcion* will denie goodneſſe, where he yeelds a God-head, wee haue

Pſal. 97. 9.

Verſ. 1.

See the Table
prefixed.

Doct.

*τὰ ἀμολογώ-
μενα. Ariſt.*
Rhet. 1. 2. 6.
& inde.

haue therefore layd enough for Prooffe, when wee haue once layd what goodnes is, and how it is affirmed of God.

For the first, *Goodnesse* is the perfection of things; for which they are desireable; perfection imports freedom from all defects, and fulnes of all excellencies, and is chiefly seene in the being, working, end of things; that which hath the noblest being, and therefore end, and therefore operations, is ever best and most desireable: Desire is the reaching of the Soule after that that likes vs, because it is like vs: Now the All-sufficient God is his owne being, his owne end,

His esse is his
agere.
Bonum omnis
boni. Aug. de
Trinit. l. 8.

his owne *Act*, or rule in *Action*, yea he is the Author of all good, the end and desire of all things (in naturall respects) and therefore the perfection of all, and so all perfection and goodnesse.

For the second, God is, first, *essentially good*, *good without goodnesse*, (saith *Austin*.) Creatures be good, but not goodnesse; their nature is good, but goodnesse is not their nature, but the nature and substance of God (sayth the Christian Philosopher) is goodnesse, nature and goodnesse differ not in him, but onely in a respect.

3.
Yet formally
God by his
essence rather
than his
goodnes.

Secondly, *causally good*; not as the forme of particular goods, but as the Worker of all, the measure of all, the end, that terminates and perfects all.

v. *Aqui. quest.*
de bono.

Thirdly, (which followes vpon the former) *eminently good*: first, in Order, Nature, Worth; and lastly, Originally, and Absolutely the *only good*.

Math. 19. 17.

This Doctrine calls more for practice then prooffe, because as in nature, so here, the sweetest things are most abused, & being abused, proue most dangerous.

Corruptio opti-
mi est pessima.

Vse 1.

God is good, let vs put it to good vse; first, for *Humbling*, see what we were once, good : for of goodnes, can come nothing but goodnes; secondly, What we are now by nature, bad; for first, we are sunke as farre from God as hell is from heaven; He is *holy*, we profane, He *wise*, we foolish. He *true*, we false, He *good*, we naught. Secondly, from this disproportion growes hatred of Gods holinesse, in his Word, worship, people, presence, every way. Thirdly, from this *hatred* springs loue to his enemies, the World, Flesh, Satan. Fourthly, from this loue, a listning to what flesh shall propound, and Satan suggest, and thence a capacitie and possibilitie of being monstrous in life, and blasphemous to the death.

Oh ! what a peece of ground is mans heart now become wherein no spiritualnes thrives, vnlesse Power it selfe plant it ? wherein, *Pride*, *Murther*, *Whoredome*, *Sodomy*, *Blasphemie*, *Atheisme*, either doth or soone may seede ? This cursed nature, this renders vs as odious, as goodnesse doth amiable, and this must be seene, if ever we will be saved. Now the glasse that detects badnes is Gods goodnesse, by his nature and workes we see ours, as by the Sunne wee see mores, and filth by light; but God is a light too strong for our sense ? True, therefore we must with him (in the story) looke for the Sunne in the West, not in the East : behold the Lord as he is reflected & refracted, first in the glasse of his creatures, and his Workes. Secondly, in the face of his dearest Sonne, so we shall see (at one view) vnspokeable beautie, and deformitie; that in God, this in vs: so way and overture will be made for that first, second, and third of Christianitie,

All good hatred comes from good loue, but bad hatred produceth bad loue.

Serato. apud
Austm. lib. 2.

flauitie, true humilitie: so Gods goodnesse will be admitted; mans wickednesse abhorred, all the errors of the times, and incongruities of action will be soone resolved into their first principle; estrangement from, and distrust in this goodnesse of God.

Aug. Epist.

Secondly, see what we should be, good; goodnes is ever admirable, and therefore (sayth the Philosopher) imitable. Now the 119. *Psal. vers. 68.* tels vs, that God is good, and doth good, and hee is our Coppy and rule.

2. *Yf*
Instruct: 1 to
all in generall.

First therefore we must bee good, and then doe good. first the sap must be good, and then the fruit; for as things be, so they worke; the infusion of the sap (the first act of our conversion) is Gods act, our will prevents it not, but followes it. The second act (of fructifying) is ours, vnder God: for when God hath tuned and doth touch vs, wee doe moue; and whilest the spirit imbreathes vs, we turne about like the Mill: in neither wee must bee wanting to our selues, but concurre, in this as agents, in that as patients, and as our libertie (in externall acts) is still some, so must our endeouours bee answerable. First wee must haue the patience to heare (what soeuer wanton wits may talke of the wills virginities or other exemptions of the higher faculties) that in our flesh dwels no spirituall goodnes, all our goodnesse dwels out of our selues in Christ.

*Quoad externā
disciplinam, ut
to come to
Church, to
heare, &c.*

Rom. 7.

Secondly, that it is Gods owne hand, that stends vs from the first, and sets vs in the second *Adam*. And thirdly that he doth this by his owne meanes, & therefore we must tender our selues to his meanes, waiting till hee (who speakes in working, and

workes

workes in speaking) shall please to speake life into the Soule, by the eare.

Esay 55. 3.

2

Thus are wee made trees, being such, wee must (in the second place) beare: and heere lies our businesse, our errand hither, is not to please or preach man, but to call for fruite *Mat. 21. 34.* you are trees in Gods vineyard, well planted, fenced, husbanded, what is your fruite? your Land is good, your Law is good, your Cittie good, your Sermons good, what be you? Is your fruite none? Heare our blessed Saviour, every Tree, *i.e.* every Man, every House, every Cittie, every Nation, that beares not fruite, is for the fire: Is your fruite bad? Heare againe, a good Tree cannot bring forth bad fruit, and the ground that brings forth briars after showers must be burnt. *Heb. 6. 8.* You have received the raine of Heaven, and must be as the raine and dewe from Heaven, *Mic. 5. 7.* else the curse is neere. Is your goodnesse onely Morall? heare your Saviour, *Every branch that beares not fruite in mee, he takes away. Job. 15. 2.* Your workes must be the workes of God, wrought from God, for God, in God, according to God, else they are but shining sinnes. Is your goodnesse spirituall? heare againe, vnlesse a man abide in me he is cast out, cast into the fire and burnt, *John 15. 6.* Behold, if an other should crie *fire, fire, fire,* thus in your streetes, you would bee all awakened; our blessed Saviour cries, fire if your fruite be none, fire if bad, fire if not spirituall, fire if not lasting. Oh be afraid of this consuming fire, and as you heare the words, so doe the workes of God. Religion, (we must know) is not a name, goodnesse a word, it is active like fire, communicative

Mat. 7. 19.

18.

1. 2.

3. 4.

municarine like light, as the life of things stands in goodnes, so the life of goodnesse in action. The chiefest goods are most actiue, the best good a meere Act, and the more good wee doe, the more god-like and excellent we be; what is the excellency of meats? goodnes, what of wines? goodnes; what of grounds? goodnes; what of all? goodnes; what is mans comfort in life? what in death? what after? whatever? goodnes; This is the man, the whole man, no crown to this in life, no comfort to this in the day of accounts. Well done, good servant, enter into thy masters ioy. Glory, and honour, and peace, is to every worker of goodnes, whether Iew or Gentile, bond or free, rich or poore, wise or simple, weak or strong; if a worker of righteousness, hee is accepted, assisted, rewarded; therefore worke. Eccle. 12.

Now as you must be pressed to, and rich in every good worke, (for goodnes containes all parts owing to God or man, our selues or others, friends or foes.) So chiefly in the best, for kinde or vse, that is, good spirituall, and common; for the first, as spirituall, gifts, so acts are most desirable. Man never liues till the life of God liue in him, and all that hee doth be either a spirituall act, or (at least) spirituall acted; holinesse must be written (*Zacharie* tels vs) vpon our bridles, when we warre; vpon our cups, when we drinke: In short, the kingdome of God, must first be sought and set vp in vs and ours; and, what wee may, advanced among others, in the meanes of it and maintenance for it. And heere the rich may ioyne in one both these goods spirituall and common. Some Churches (you see) want men, some men. Rom. 3.

Tit. 3. 2.

Zach. 14.

mē Churches and meanes: I blush, I bleed to speak it, able mē are ready to hire out themselves for bread, and excellent wits hang the head for want of watering, gasping like fishes out of the water, being out of all, both meanes and hopes; if there be any true blood yet running in your veins, you that can feede Birds and Dogs, starue not Grace and Learning. Children might be Schollers, Schollers Preachers, Preachers Saviours, and that of Thousands, did not dogs eate the Childrens bread.

Obad. last
verse.

2

Secondly, you must ayme at the common good, for that is still the greatest good; and heere two rules, first, if you will be for the publike, you must be good in private: beare your owne fruite, worke in your owne hives, man your owne oares, and make good your owne standing. Happy is that body, wherein the eye sees, the eare heares, the liver sanguifies &c. Happy that house, wherein the Master rules, the man runs, the head leades, and the body follows; Happie that State, wherein the Cobler meddles with his last, the Tradesman with his shop, the Student with his booke, the Counsellor with State, the Prince with the Scepter, and each Creature liues in his owne Element; but woe bee to the Heathens armie, when all will be Capitaines, and none Souldiers, woe to that body that will be all head; members misplaced are neither for vie nor ease.

Psal. 1.

2

Secondly, we must shoote at the common white, that is, though you bee private in your standings, yet you must be publike in your affections, and intendements,

For

For the first; I meane affections, as King *Richard* bestowed himselfe diuersly, at his death, so must we in life; *Bohemia* claimes a part in our loue, the *Palatinate* a part, the *Churches* abroad, our *Brethren* at home a part: at home, in selling we must be buyers, in lending borrowers, in visiting patients, in comforting mourners; abroad, we must in our owne peace consider their warres, seele them panting, see them bleeding, heare them scriching; O husband, O wife, O my childe, my childe, O mother, mother, my father is slaine, my brother is torne, my legge is off, my guts be out, halfe dead, halfe aline, worse then either, because neither. O that we had hearts to bleede over them, and to pray for the peace of *Ierusalem*.

For the second, our thoughts must all meete in the common-good, like so many lines in a Center, streames in the Sea; Christ *Iesus* pleased not himselfe, sayth *S. Paul*; He dyed for vs, sayth *S. Iohn*, therefore we must for our brethren; one member will die for all, one *Heathen* for many; if we must die for the common-good, must we not liue to it? If all must, must not the more publique persons? Yes, you *Lawyers* (to instance) must be common blessings, and not seeke your owne, you must (with *Papinian*) reiect bad causes, and ripen good; there goes but a payre of Sheares betweene a protracting Lawyer, and cheating Mountebanke, that sets his Client backward and forward like a man at Chesse, and proues a butcher to the silly sheepe, which ranne to him from the Drover.

You Land-lords must be common too, if with that Duke you will trust your Tenants with your throat,

C

you

2
To some in
particular: as
1. *Lawyers*.

2
Land-lords.
v. *Grin Epist.*
ad *Synopsin*
Hist. Iohannis.

you must not hurt theirs, you are heads of Townes, the head should care for the least toe, enclosure, if it wound not the heart, yet treads it heavie on the toes of a State; force not men by wracking rents, by over-laying Commons, and picking quarrels to vndoe themselves, betray not Townes, as *Rome* did *Carthage* with a distinction, we will save the Cittie, but destroy the Towne: a poore man in his house is like a Snayle in his shell, crush that, and you kill him, say therefore with thy selfe, my Tenant is a man, not a beast, were he a beast, yet a righteous man is mercifull to his beast; a breeding Bird must not haue her nest destroyed, a yong Kid must not be sod in his mothers milke, what will become of me and mine, if I destroy the nest of breeding Christians, and having chopt them to the pot, see the old and yong in one anothers blood?

Mich. 3. 3.

3.

Patrons.

You *Patrons* must be for the common-good also, preferre many soules to one tenth, when you be to chuse a Shepheard; let the question be that of theirs in the Gospell, *Who is worthy?* and the decision, *De-tur digniori*; when you present, present not a *Prometheus* sacrifice, skinned and bone without flesh; when you haue presented, feare *Zacharies* curse against per-
iurie and sacriledge, if per-
iurie dwell in the Parso-
nage, and robbery in the Mannor, the curse of God will pull downe both. Lastly, when you haue a Pro-
phet, be you *Patrons*, studie his peace, as he doth yours, what Law it may be, after vowes to enquire, I doe not know, sure I am, *Salomon* sayth, it is destruc-
tion, destruction of some estates, of many soules; whilst the Nurse wants bread, the Children want
milke,

Zach. 9. 4.

A free Patron
at first, a kind
Patron to the
last vnto his
owne teacher,
is *Kara ayin* in
Turke, &c.

milke, so both cry and both are heard, and woe be to him that hath a cry of Soules against him.

Nobles, I know not whether they frequent this place or not, if so, I would entreate them to remember, what the Story sayth of some men, that they are Medicinable from top to toe, and such should they be. First, they should heale themselves, because their actions are all exemplary; then their families, by establishing *Nebuchadnezzars* order, that no man speake (much lesse doe) any thing amisse against the God of heaven; thirdly, the oppressed and wounded; they should rescue the poore, as did noble *Iob*, plead for them, ride for them, speake to Maiestie it selfe for them, where povertie hath not accesse. So shall they enoble themselves, and prevent the censure of former Ages.

Nobles.
Plin. l. 8. c. 3.
Dan. 3. 19.

Wee close this Vse with *Magistrates* and *Iustices* (*Itinerant*, or others); *S. Paul* tels them their errand; it is the common good, and chalkes out their way; they must be Terrors and Comforts.

Fily herdan
uona.
3
Iustice and
Iudgement.
Rom. 13.
115 7d dya-
Soy.

First, terrors to the evill, els evill-doers will be a terror to them, for sinne is impudent & incroaching, as experience hath taught vs: *Bribery* will be sometimes bolder then *Innocency*; *Falshood* then *Truth*; a man that doth more then deliberate of *Rebellion* (which yet a *Tacitus* could call *Rebellion*), he will embarke himselfe in actions of State, embroyle Kingdomes, transference, for his publique good, any Crowne, speake most basely of annointed Princes, and yet such a man as this will be, neere hand, heard as loud from the Barre, as *Iustice* from the Bench; a *Gentleman-swearer*, *drunkard*, *Whore-master*, *stabber*,

Lib. 3. Hist.
v. Carr. l. 2. de
posse. Rom.
Pont c. 19.
v. Beran. C.
alios, &c.

will soone out-stare a Iustice, an Alderman; and a Noble-mans-mans-man will so amaze Iustice (if shee take not the more heart) that shee is left speechlesse a long time after. O *Iob, Phineas, Nehemiah, &c.* whats become of your spirit? You would drue sinne and sinners into their holes; now they dare the light, and stare Iustice in the face, as if they would out-face her: arise (yee lining Images of God) cloth your selues with zeale as with a cloake, put on Iustice as a garment, vnderstand, that there is a King in *Israell*, a God in heauen; and make sinne vnderstand, that you haue zeale in your hearts, and a sword in your hands.

2. Secondly, You must be encouragers of goodnesse; goodnesse (I say) both spirituall and morall, religion, and righteousnesse; for Religion, where is zeale comely, if not there? when, if not now, when false zeale blazeth, and true cooles? View a zealous Papist (in that name and respect, better then a meere Neuter) and he dares tell vs to our heads, that our Religion is error, our selues heretiques, our end destruction; that one Heaven cannot hold vs hereafter, one Church now, that living and dying *Lutherans*, wee shall be certainly damned; if we be not, he will be damned for vs: Now if our Faith stand vpon better pillars then his, why should not we be as resolute and confident as he? View againe the Atheist, and he flyeth vpon Religion, as a Bird vpon the Candle; he disgraces it, & will not you then grace it? He smites it, and will not you defend it? Yes, Religion calls in your sword to her succour, chiefly when shee is opposed in her *Prophets*, they are the men of sorrowes; they

*Cam rat 10.
Barth. Parah.
Brist. Mor. 36.
Coffers ref ad.
Ruf. Luc. Osi-
ander, &c.*

they finde the *Historian* true, that we have lost the names (I may adde the nature) of things: *Darkenes* is called *light*, *light darkenes*; the *Shepherd* is hunted, and the *Foxe* hunts him: Many a man cryes out of blasphemie against God and the King, and the blasphemie is but this, *Naboth* will not part with a peece of his fleecce; many a fearefull Bill is framed against a Preacher, when the Enditement should runne thus; *Bonus vir, sed ideo malus, quia Christianus*, at least *Christi nunci*. My *Fathers*, and reverend *Judges*, open your mouthes in the cause of the afflicted; remember, that you owe your Hoods, Gownes, Liues, selues to the Gospell; did not our Ministry awe mens consciences, nor you, nor the world would be one yeare elder; should you cease to countenance vs in our righteous causes, you should betray your right hand with the left.

*Reum Peccator
la amissum
et Salust.*

1 Sam. 25.

*Tertull. Apol.
Gen.*

Now as *Religion* brings the greatest good, and therefore must bee most respected; so *Iustice* the next, and therefore must bee carefully administred. And heere wee shall not neede to minde you of the Oratours *dust*, or the Heathens *note*, How that many more offend by seeking favour, then offending; it shall suffice to referre your wisdomes to two Scriptures in *Iob*; the first, is Chap. 15. vers. 34. and it's this; *Fire shall consume the Tabernacles of Bribery*: if Bribery (how ever disguised) get into the house, whether by the master or mistresse, or sonne, or servant, God will fire it out, or fire the house over it. The second, is Chap. 13. verse 10. *He will surely reprove you, if you secretly accept persons*. Carry it never so smoothly, yet if vnder-hand you preferre a Laick

*Tact. l. 15.
Annal.*

Chap. 15. 34.

Chap. 13. 10.

Iob. 13.

The Accusers
at Aricini, &c.In concio: ad
Christi visitat.Nos non eloqui-
mur magna sed
vivimus.
v. Minut. in
Oliv.

3 Vse.

to a Church-man, a Lord to a Plough-man, a kins-
man to a stranger, a Courtier to a Peasant, and take
away the righteousness of the innocent, and iustifie
the wicked, God will certainly reprove you, *i. e.*
chide, smite, curse you for it, and so set it on, as no
man shall bee able to take it off; that God that will
not suffer you to be partiall for the poore, for him-
selfe, will never brooke other warpings, and partiali-
ties: Oh, then looke vpward, and peruse your Oath,
deale egally between party and party, plea and plea;
and if you will needes heare any in private, heare the
poore man speake, whose counsell dares not speake
(sometimes) in publique; and if you will hasten a-
ny hence, hasten him who languisheth, whilst head
and body stand a hundred myles a-sunder. And
when you ride circuit, I beseech you remember,
that you ride circuit, not post, take time to heare
poore mens grievances your selues, leaſt in a Reſe-
rence, you leaue the Hare in the Hunt-mans-hands,
and the Commissioner deputed, vmpire the matter,
as once they did at Rome, betweene Neighbours; the
ground is neither the Plaintiffs nor Defendants, it is
the Iudges. To wind vp all, nor you, nor we of the
Ministry (to whom I had more to say if the place sui-
ted, and of whom more else-where) nor any pre-
sent, hau: done the good wee should; let vs say for
the time past, *That we haue beene unprofitable servants;*
and henceforward, resolue with the Church, of old;
Not to talke, but to liue.

The maine dispatch, wee would speake the rest,
if we could, with one breath. Is God good? Then
loue him; for, Goodnesse is the object of loue:

now

now loue is a desire of vnion, it vnites vs to God, by conforming and transforming vs, so that then our loue shall appeare to be true, when out of a desire to be made one with God, wee conforme to his ordinances, and be transformed into his Image.

Again, is God good? then let him bee iustified, and euery mouth stopped; we instance.

First, sinnes are committed; Doe wee make God a cause of it? What as much as man? What more then man? What more then Sathan? O blasphemie! O impudencie! Did it ever come into any of our hearts so to thinke? No, no, we yeeld that sinne cannot comport with a glorified estate, much lesse with glory it selfe: Wee hold, that God being goodnesse it selfe, and All-sufficiency, cannot be a cause, either morall or Physicall, of that which is (formally) nothing but deficiency, and if our owne words may not be taken in our owne cause, let some consult *Snarex*, and their own & the purer Schooles; others their owne *Arminius* and *Forstius*; and then tell vs, what wee say more then they, or they lesse then we (for substance) about the cause of sinne.

Secondly, the world (Christian) is embroyled, yet God is good; in this Confusion he seeth order, and in this double-faced world, the side to Godward is *beautifull*, when that to vs-ward is *deformed*.

Thirdly, Disputes arise, touchin g Reprobation, which trench faire vpon Gods rights; say still, he is good, all that he decrees and does is of himselfe, and for himselfe, and therefore best, because from, and for the best.

Notes of loue

1.

2.

3.

See this Vse enlarged *passim* in *Cantic.*

4 Use.

As *Bellar.* and *Wright*, and others charge vs. Chiefly *Wright*.

v. *Snar. Opus.*
v. *Arm. Theol.*
Forst. Apol.
Protel. Or-
ibid.

Pet. Noul. of
loue.

v. See *Armin.*
against *Perk.*
disperately
of this.

Lastly,

Lastly, Discontents arise; say still, God is good; the times are hard, yet He is good; men are nought, yet He is good; we haue our wants; yet He is good to vs, and where can we mend our selues? Were wee in *France*, in *Bohemia*, in *Polonia*; nay, were we not Christians but Heathens, not men but beasts, not beasts, but ghosts in hell, twere dutie to say, God is good (for where power, justice, wisdom are, there goodnesse is) and if goodnesse must be acknowledged there, must it not in *England*, the face of *Europe*; in *London*, the eye of *England*? Behold, the Creatures refreshed with Gods goodnesse triumph; the Fields laugh; the Corne sings; the Birds chirp; the Beasts skip; yea, (sayth the Heathen) wee loue to heare them sing, not howle, not roare, not bellow; and shall we (in the midst of their reioycing) whine and cry? Doubtlesse, what ever the times be, or our estates be, God is good; and goodnesse is excellent, and excellency challengeth honour, therefore doe the Lord right. *How ever it be* (sayth the Prophet)

God is good to Israell; Let the *Israell of God* taste it, relish it, confesse it, liue in the strength of it, die in the sense of it and ever continue in the feare of Gods goodnesse:

as *H O S E A* speakes,

Chap. 3. *Vls.*

Thus farre of that *Goodnesse* now, whereof no Angel can ever speake enough.

*Plur. of transg.
of minde.*

Psal. 73. 1.

Psal. 34.

GODS MERCIE.



Now follows the second, *Mercie*. Where, first, the thing: secondly, the adiunct. For the first, though (נחמ) be somewhat generall, yet our Translation is justified by our Saviour, *Matth. 9. 13.* who renders it (חשוב) Secondly, by our Prophet, who severs it from goodnesse; this being a generall *Mercie*, that a particular *Goodnesse*, respecting misery and want.

For the second, tis *everlasting*; everlastingnesse (or eternitie) is a perfect possession, all at once, of an endlesse life (sayth *Boeth.*) Everlasting *Mercy* then is perfect *Mercy*, which shuts out all the imperfections of time, beginning, end, succession, and such is Gods *Mercie*. First, his *Essentiall Mercie*, is everlastingnesse it selfe; for it is himselfe, and God hath not, but is, things, He is beginning, end, being, and that which is of himselfe, and ever himselfe, is eternitie it selfe: Secondly, his *Relative mercie* (which respects vs, and makes impression on vs) is everlasting too, in a sense; for the Creatures, ever since they had being in him, or existence in their naturall causes, did ever and ever well need Mercy, either preserving or conserving. Preventing or continuing Mercy in the first sense, is *Negatively endlesse*, that is, vncapable of end, because vnboundable for being: in the second sense, it is *Privatively endlesse*, it shall never actually

D

take

Aeternum semel, & semper habes quicquid habes, &c.
De Consol.

Doff. 2.

Reas.

1.
Mich. 7. 18.

take end, though in it selfe it may, and some wayes is bounded; the first is included in the latter, but the latter chiefly here intended; and therefore the Point arises to be this: *Gods mercy* (chiefly to his Church) is an endlesse Mercie, it knowes no end, receiues no interruption. Reasons hereof from the Word, are these, (for as touching testimonie this Psalm shall be our securitie) first, from *Gods nature*; *He is good. Mercy pleases him.* First, it is no trouble for him to exercise Mercy: Secondly, It is his delight; wee are never weary of receiving, therefore He cannot be of giving; for, as it is a more blessed thing to give than to receive; so, God takes more content in the one than we in the other.

2.

Esa. 54. 9. 10.
Esai. 54.

Secondly, from *His unchangeable Word and Covenant*, Thus sayth the Lord, though the Mountaines should remove, &c: and though my Covenant with the Heavens should fayle, yet not this. *Esa. 54.*

3.

Esa. 58. 7.

Heb. 13. 2.
Amor nos tan-
quam aliquid
sui, Aquinas.7. *Aquis secundum
da secundum.
9. 10. Cr.
Et vivam de
an.*

Thirdly, *From our need*; Every Creature is compounded of *Perfection* and *Imperfection*: the first, is the ground, the second is the Object of Mercie; for the first, that which moves to Mercie, is *Proprietie*, therefore we pittie man, because he is our owne flesh, therefore a Christian man, because we be in the bodie. We pittie still our owne, and therefore God shewes mercie to vs, because He hath an interest in vs, and we be his owne, either as creatures, or children, and so concurre with him in some degree of perfection: for the second; the Object of Mercy, is not misery, vntlesse in (the Schoole mans sense, that is) a generall sense, but defectiuenesse; for whatsoever hath not all things in, of, by it selfe, stands ever at
the

the mercy of another; and in these circumstances stands every Creature, he partly is and is not, and therefore needes, and therefore receiues mercy from God, where he intends it's perpetuitie.

As compounded
ex parte
non esse.

Now, is Gods mercy thus *Endlesse*? Then (to say nothing of those vnouth Disputes, touching that Apocryphall invocation of Saints, as *Eccius* acknowledgeth it touching excision and intercision of grace, the precedency of some Creatures aboue Christ, in point of Mercy, and other the like monsters of opinion and blasphemie). Let vs learne of the Church, to dwell vpon the mercies of God; in some attributes we may be too buisie, but here a man may let out himselfe without danger; God offers more mercie to our eyes then wee can see; to our thoughts, then we can conceiue; and when we haue done all, *He is* Neh. 9. *aboue all prayes*: hereby our hearts will be wonne to God; power without mercy, amazes, wisdom confounds, iustice affrights, but mercie seene in all (as in this *Psalme*) vnites & melts, here is daily employment, for He lades vs daily with blessings, and his mercies are *fresh every morning*; we prouoke him, and Lam. 3. he is *patient*; we put him to it, and he is *element*; we be emptie, and he is *bountifull*; we be miserable, and he is *pitifull*; good to our bodies, soules, estates, names, friends, Townes, Church, State, Court, Kingdome: Oh, let these Mercies soke into our hearts, till they draw forth teares, as they did from *Bradford*; Let the house of *Levi* say, his Mercie endures for ever; Let the house of *Judah* say, his Mercie endures for ever; Let the *fields* say, it is his mercy that we be not all spoyled; Let our *Cities* say, it is his mercy, that wee be

not all burnt; Let our *Churches* say, it is his mercie that we be not all ras'de; Yea, let this *Land* (of all Lands) say, it is his mercie that sword and fire and pestilence, and other miseries, doe not prey vpon me, as vpon my Sister-Kingdomes; O Lord, who is a God like to thee? Thus to beare, thus to blesse; had not thy Mercies exceeded all limits, our sinnes ere this had sunke vs all; our *England* had beene made a second *Sodom* and *Gomorrah*.

2. Vse.
Instruction
1. to the land
in generall.
Ioel 2.
Jona. 3. &c.
Rem. 2.

Is God ever mercifull? Then the Argument is ever good, Turne to the Lord, say the Prophets, repent sayes the Apostle, this the vse, that Mercy must be put to, the better God hath beene to vs, the more wee must bleede vnder his reproofes; O my people, what haue I done vnto thee? or wherein haue I grieved thee? testifie against me. Surely I brought thee vp out of the land of Egypt, and redeemed thee out of the house of seruants, and I haue sent before thee Moses, Aaron, and Miriam. O my people, remember now what Balak King of Moab had devised, and what Balaam the sonne of Beer answered him, from Shittim vnto Gilgal, that ye may know the righteousness of the Lord. Sayes God, Mich. 6. 3.—6. He spake it once to Iudah, now to England, O my people, what is the matter that I cannot winne you? Wherein haue I wronged your names that you teare mine? When did I grieue you that you grieue me? When was I hard to you, that you so hardly afford me one day in seauen? What ayles you, what ayles you, that you will not be ruled by me? I would haue you leaue your sinnes, you will not; I would haue you holy, happy, you will not; I would haue a Covenant of Salt betwixt vs, that I might never leaue you, you will not;

not ; no words, no stroakes, no fights abroad, no loue, no kindnesse, no patience at home can melt you.

O that yet, yet, yet, we, all we of this Church, of this Iland, would meete the Lord with fasting and mourning, and make our peace with him, whilest peace is in our gates. Now what the whole Land in generall, that this Chamber in perticular must doe, I will suppose your Government, your selues present, to be good, but what shall we say of many in the Cittie ? I must turne to *Ezechiel 22.* and speake that to our *Ierusalem*, which the Prophet there doth to his *London*. *The citie sheddeth blood in the midst of it, that her time may come, and maketh idols against her selfe to pollute her selfe. In thee haue they despised father and mother : in the midst of thee haue they oppressed the stranger in thee they haue vexed the fatherles and the widow, Thou hast despised mine holy things, and hast polluted my Sabbaths. In thee are men that carry tales to shed blood : in thee are they that eat upon the mountains : in the midst of thee they commit abomination. In thee haue they discovered their fathers shame : In thee haue they taken gifts to shed blood : thou hast taken usury and the increase, and thou hast defrauded thy neighbour by extortion : In thee thy Prophets haue daubed with vntempered mortar : in thee thy people (generally) vexe, oppresse, rob, and wrong one another. Thus the Prophet then : now I report my selfe to you, whether a Prophet may not still take vp his words against this place, and if so, then heare what the Lord further addes, And I sought for a man among them, that should make vp the hedge, and stand in the gappe before me for the land, that I should not destroy*

2.
To London in
speciall.

Verf. 3.
Verf. 4.
Verf. 7. &c.

Verf. 30.

it, but I found none. O vspeakable Patience and Mercie, when they sought not God, God sought them, when the most were desperate, he sought for some few to stand in the breach, and a few should haue ransomed multitudes. Now then (much honoured and beloved) are there any men amidst you? any that can weepe for the abominations of the place? any that can pray? any that can wrestle with heaven? Let these stand in the gappe; Let these stand betweene the living and the dead with their Censers, Let them lie betwixt the Porch and the Altar, and say, *O thou God of Mercies, spare our Cittie, spare our houses, spare our Churches, spare our streets, and be Mercifull to our sinnes, for they are wondrous great.*

3
To each man
in particular,

And what I say to all, I speake to every one now presnet, Turne: Ho thou that hast beene an *Idolater, a Swearer, an Adulterer, a Wanton, a Murtherer, &c.* Make this vse of Gods patience and kindnes to thee, to wit, *Repent.*

O but my sinnes are many? yea, but his mercies are more; O but they are great? his mercies are greater; O but I am exceeding bad; how bad? as *Manasse*? he had mercie for him; as *Magdalen*? he had mercie for her; as *Adam*? he had mercie for him; O but it is now too late, all his mercie is spent; No; *His mercie endureth for ever.* Beloved, the Lord hath sent this day the chiefe of sinners to proclaime thus much in your eares, that never yet any perished for want of mercie in God; be it that thy sinnes be sinnes of *darkenesse*, sinnes of *death*, of *blood*, of *hell*, yet if thou canst finde a heart to repent, God will finde in his heart to pardon, see thou thy sinnes, confesse, bewaile,

waile, abhorre, forsake them, seeke thou the face of God, lie at his foote; Call, Crie, *Lord be mercifull to me a sinner*: get his Sonne, his Image, and new obedience, and thy case is blessed, nay, if thou canst not thus repent, yet thirst, nay, if thou canst not thirst, yet mourne, nay, if thou canst not mourne, yet be *poore in spirit*, and being so in truth, the blessing is thine, and *the blood of Iesus Christ shall cleanse thee from all*, all (I say againe) *all thy sinnes*.

Is God ever mercifull? then be ye mercifull, as is your heavenly Father, nay, he doth not onely practise mercie, but also commands it, nay commends it, nay rewards it, nay plagues the neglect of it, even to utter destruction; your Elder brother *Christ* is also mercifull, and interprets every kindnesse done to his, done to himselfe; besides, Mercie graces Religion, glads the Church, fills her mouth with Gods prayes, stops the mouth of all adversaries, yea mercie preserves the afflicted, and refresheth the bowels; for strangers, it winnes vpon them in point of Religion, for thy selfe, it comforts thy soule, as an evidence of thy truth, easeth thy bodie, being a lighter burden then what else will oppresse, (fiercenesse and crueltie) crownes thy name, being that grace that exempts from persecution, and is most attractive; improves thine estate, sanctifieth thy present portion to thy selfe, and settles the remainder vpon thy posteritie; armes thee against sicknesse and death. *Psal. 41. &c.* against oblivion in the graue, *Act. 9. v. 39.* against judgement at the resurrection, *James 2. v. 13. Matthe. 25.* so that if we either respect our Father, God, or our Saviour, *Christ*, or our Mother the Church, or our brethren, *Chri-*

These things
briefly, see
more largely
of repentance
M. Bradford.
M. Dent.
M. Perkins.
M. Stock.
M. Dyle, &c.
Matth. 9.

3.
Matth. 5.
Here, & Why.

Expr. drops
& cleares

Christians, or our observers, Enemies, or our owne selves and soules, here or hereafter, we must be mercifull.

3

How.

v. Tollet. de 7.
pax. Mart. 2. 18
or else.

1.

2.

3.

4.

If you aske me, how this mercie must be exercised? I must (in this hast) referre Schollers to the Casuists, and the rest of you to other Authors, for a fuller answer, the summe is this: Mercie must haue, first, *a good roote, Faith in God, Love to God and man*: Secondly, *A good end, Gods glory, in mans good and our thanks*, not merit, not satisfaction, not impetration, as they. Thirdly, *a good rule*, the Word must order vs, both for *persons and things*, for *persons*, we must begin with God, and with the *Macedonians giue our selues to him*. 2 Cor. 8. v. 5. that done, wee must proceede to the Common State, then to those next, that touch vs nearest in the strongest ties; and so passe on, till (like good stomackes) we haue dealt something to the most removed members. For *things*, respect must be had to the Soule first, then to the Name, then to the Bodie, then to the Estate: Fourthly, *our Almes must be good*, for the matter of it, first, in it selfe, being *wholesome*, and *our owne*, next, for the receiver, being suited to his needes, (for the purpose) comfort, if tempted, counsell, if distracted, succour, if oppressed, clothes, if naked, either worke or a whip, if idle.

3

What.

1.

Would you know (in the third place) what mercie you must shew? I answer, such a mercie as God shewes, first, *universal mercie*, to mens soules, bodies, estates, and (that which the world is little acquainted with) specially towards Rulers, mercie to mens Names.

Secondly,

Secondly, *Everlasting mercie*, the righteous (saith David) is *ever giving, lending &c.* Alasse Mercie breakes now as fast as trading, faire houses be shut in, mercie is runne the Countrie, and is like to perish, for it will hardly live without a house; where a poore house is kept, there is something for mercie to feede and worke vpon, some raggs, some scraps, some fewell, some thing; but when (Midas-like) all wee touch is gold, our bread gold, our fewell gold, all turned into the penny, I meane so, that we cannot giue, till wee haue past through three or foure Lockes, and seene and felt our almes, then certainly we shall part with it most vnwillingly. The house-keeper (if he want not an heart) hath opportunities more then any, for the exercising of mercy; be not yee wearie of this well doing, the World (I know) is importunate in Comparisons, and impudent in pressures vpon the free hearted, but doe you your duties, and feare not Swine that are well neither full nor fasting.

Now as House-keepers, so others in their places must bee ever mercifull; all ever receiue mercie, let all ever shew; all haue opportunities, let all apprehend them; *the poore* (saith our blessed Saviour) *are ever with you*, if ever, now. Mercy needs not ride abroad to seeke worke in these dayes, step but into thy Neighbours house, and thou shalt finde povertie in the Chimney, in the Cupboard, leaneesse sitting on the Cheekes, and cleaving to the ribbs of old and yong. O but wee haue not for them? Why where's the want? your houses bee as trim, as euer, your Children as fine, your Tables as full,

E

your

your wastfulness as much as ever, and can you be ever neat, nay ever prodigall, and not ever mercifull? Whats become of Religion now? Is all turned into words, as once in Saint James his time? Time was when Christians would sell their plate and Chalice, their Roabes and Jewels, their Lands and possessions to relieve the Churches necessity, and shall not we part with superfluities? tell mee (you that reade Saint John) how you satisfie his question, and your owne Consciences? if any Man hath these worlds goods, and sees his Brother want &c. How dwels the loue of God in him? Will you say, wee haue not this Worlde's goods? Then dissemble not, now yee stand in a crosse poynnt to good *Araunah*, hee spent like a Subiect, gaue like a King; you build farre, goe like Princes, and will you giue like Bankrupts? Nay your Tavernes, your Feastes, and Playes, will rise vp against you: you haue meanes to feast the Rich, and doe not you remember Christs Caveat, *Mercie before kindnesse*? Nay *mercies before sacrifice*: You haue a pinte of wine for any Friend, and what? not a penny for Christ? you can finde a Tester for some game, some shewe, some stage Play, and what, nothing for Mercy? Or will you say we see no need? Why, what else can you see? Men want stocke, want bread, want worke, want money, (and when that is deare, nothing is cheape) and is not here need? but there is no extremitie? Woe is mee, there be many at her stay, I haue a little meale and Oyle in a cruyce, I will bake, eate, die, they are now sinking, sinking, if you come not quickly to their succour, they are lost

*v. Chrys. ad Poi
Antioch. bo. 34.
1 Ioh. 3. 17.*

1 Sam. 14. 13.

For other objections against mercy, see them excellently answered by *Salamon Eccl. 11.* And by *Basil. hom. de Diuit.* &c. because I cannot stay.
1 Reg. 17. 12.

lost, is not this an extremitie? But where be meanes?
finde you hearts, I will yet finde meanes.

First, *the Backe* may lend you something, your golden hands and fingers might cloath some, and bee never the Colder, your great Ruffes might feede others, and bee never the vnhanfomer, the Groves and Grownds vpon your backs (as *Tertullian* speakes) might lodge others, and yet sit never the worse vpon your owne and childrens backs.

*De habit. mul.
C. li. de cult.
Fem.
Alm. et styla.
C. c.*

Secondly, *the Belly* might spare you something with advantage to your health, and strength, one meale saved in a weeke, one dish at a meale, one cup of wine, one pipe of Tobacco in a day would come to something in the yeare. I quake to thinke what Christians wee be, some surfet, some starue, and all at once; rather then we will not pine the poore, wee will cramme and choake our selues.

Thirdly, *our Houses* might lend vs something, for howsoever with them of old) wee feede, as if wee would die presently, yet wee build as if wee would liue for ever: It is a world to see how curious we be in futing euery Roome, whilest the members of Christ goe not like one Fathers children, nay it is not necessary they should be all in a Sute, onely if Christ may be heard, he that hath two coates, should giue one to the naked.

Fourthly, *borrow of our Enemy Sinne*, and here if you will not hold, I know not what to say, but that, the Heathen sayth, *hee is a bad Physitian that despayres of his cure*; wee haue money for braules, for bribes, for the feeding of pride, revenge, ambition, lust, and shall we feede foes, and starue friends?

Senec.

Note this.

Ob.

Sol.

Pro. 21. 13.

Iames 2. 13.

Matth. 25.

Col. 3. 12.

verse 5.

Meanes to get
mercie.

1.

2.

3.

Ephes. 3. 18.

19.

let me speake it once for all, had wee as much zeale to mercy, as to sinne, to men, as to birds and mon-
kies, to Christians and Preachers, as to Claw-backs,
Iesters, Fidlers, Fooles, we would finde meanes to
relieue them; meanes for the present, but how
shall our owne doe hereafter? Why, is not mercy
as sure a graine as vanitie? Is God like to breake?
sayth not hee, *Hee that giues to the poore, lends to the
Lord, and hee will pay him?* I haue nothing to spare;
thou hast for thy friendes, for Gods Enemies, Pride,
Vanitie, if none for Christ; receiue thy doome,
*Hee that stops his eare at the crye of the Poore, himselfe
shall cry and not be heard.* O the time shall come, when
he shall rosse and tumble, roare and bellow, Lord
haue mercie on mee, O Lord, O Lord helpe mee,
but the Lord will answer him, as he did his bro-
ther with meere silence. *Iudgement without mercie, to
him that shewed no mercie, depart from mee yee cursed.*
you had meate, drinke, cloath, house-roome, for
sinfull men, horses, doggs, catte, none for mee. But
the poore bee as fine as my selfe? I pray thee, bee
sayd with reason; if others be not fit to receiue, thou
art not tyed to giue; If thou bee fit to giue, and
they to receiue, dispute no longer, rather heare the
Apostle, *Put on the bowels of mercy,* and to that end
take his directions, first slay vnmortified lusts, next
sleepe thy thoughts in the Mercies of God, and they
will dye thine, as the dye-fat doth the cloath,
that done, be rich in faith and good workes; first,
in the *Inward acts* of mercy, pittie the afflicted,
bleede with them, mourne with them, thirst their
good, cast their good. Secondly, *In outward acts,*

OF

of mercie, goe to them, sit with them, pray for them, lend them, speake for them now to God, now to man, giue them, forgive them, and if all thy abilitie amount but to one cup of cold water it shall be accepted, rewarded.

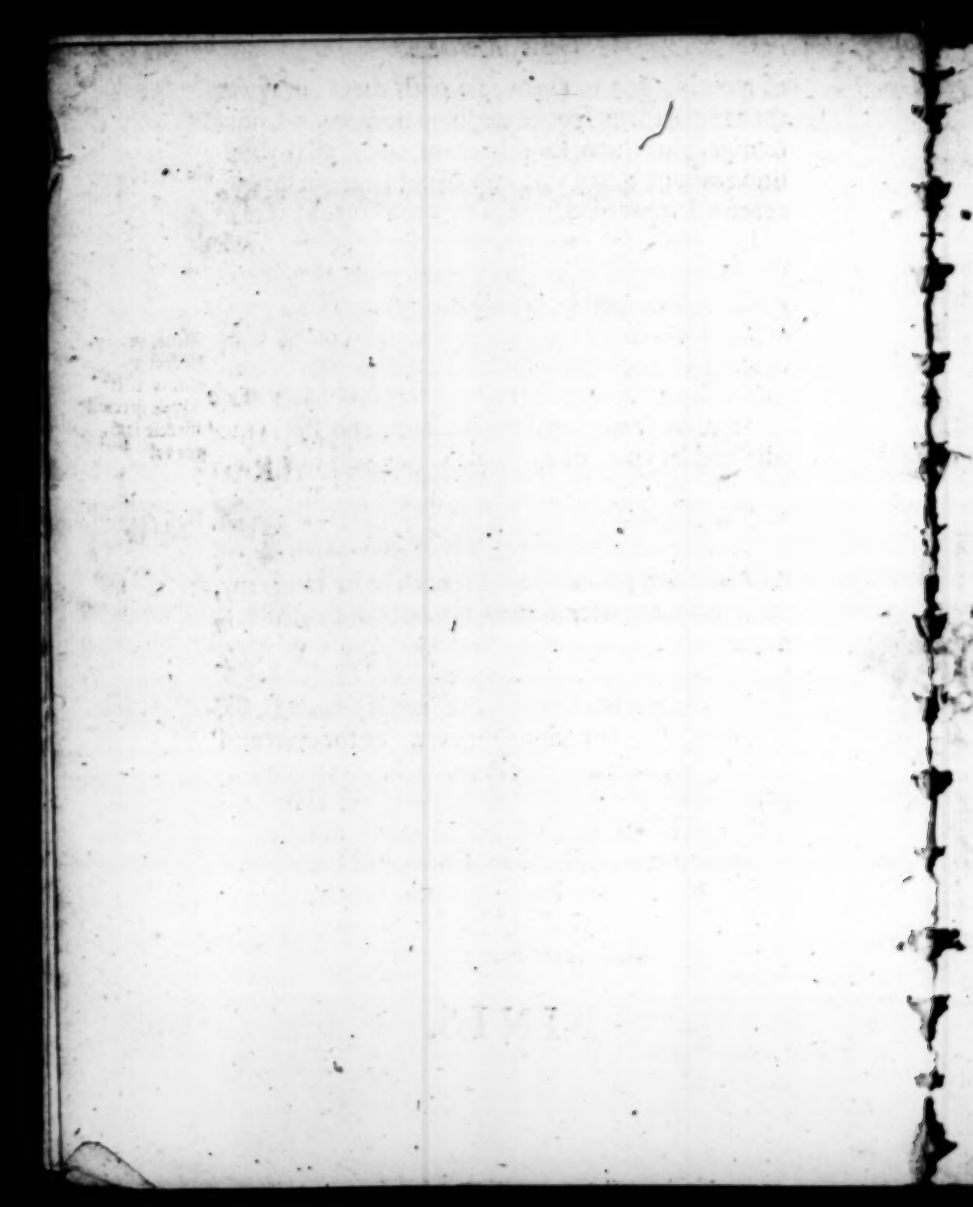
Mat. 10.

Lastly, God is ever mercifull; let vs then leaue the labouring Church, after our most earnest requests and deepest humiliations for her, in his everlasting armes as Moses speakes. Lets (secondly) be envited to recommend our Israell to him whose mercy hath hetherto prevented vs, and ever will preserve vs if wee constantly cleave and flye vnto him, and let every one (to make an end) that is capable of mercy, being Fatherlesse, that hath obtained mercy, being Penitent, thirdly, that loues mercy, being Mercifull, stay himselfe here: *The Mercy of God endureth for ever, my strength may faile, my estate may, my friends may, my outward comforts, my inward feelings may, but the Mercies of God never faile, all miseries haue an end, Gods Mercie (which is my both mercy and merit) is endlesse, is boundlesse: It endures for ever, yea for ever, and ever, and againe saith the Prophet for ever, and againe and againe, for ever beyond all times, all things, all mens mercies, all mens miseries: you must end, and I must now, but I must ende as my Prophet doth, Prayse yee the God of Heaven, For his Mercie endures for ever.*

Deut. 33. 27.
Notes to
know that
Gods speciall
mercie is e-
verre.

Hos. 14. 3.

FINIS.



Postscript.



Hereas some question hath beene made of the truth of this Coppy, in regard of its briesenes, vnderstand (Reader) that indeed I penned a larger discourse; but vpon the advise of the Physitian (in whose handes I then was) I abridg'd it, as here thou findest it in this second Edition, which in substance containes no more, than what was before published, onely some few lines (then omitted) are now supplied, some notes for lightsonenes in the Margent added out of my owne Coppy, and the escapes in Printing corrected. Vale.